

Tawheed Class #9

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TABLE OF CONTENTS

Class Nine	1
Wisdom Must Be in Da’wah	1
Da’wah Must Be in the Best of All Manners	1
Wisdom in Da’wah is Not to Compromise on the Teachings of Islam	2
Kindness in Da’wah	4
Wisdom in Da’wah Can Include Harshness.....	12
The Difference Between Mudaaraah and Mudaahanah	20
Examples of Our Salaf in Da’wah.....	21
Conclusion on Da’wah to Allah.....	27

CLASS NINE

WISDOM MUST BE IN DA'WAH

DA'WAH MUST BE IN THE BEST OF ALL MANNERS

The foundation or origin for Da'wah is to be kind. You must be gentle in how you convey it and you must choose the best words. If you go to the thesaurus and there are seven words to convey a message, then you choose the best and most kind word to convey your message. You be in the best of your manners and you choose the best of all methods.

Allah said:

...وَقُولُوا لِلنَّاسِ حُسْنًا... ﴿البقرة: ٨٣﴾

And speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad Peace be upon him]. (Surat al-Baqarah: 83)

Husnaa (حسنا), the best of all ways.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ...

﴿آل عمران: ١٥٩﴾

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. (Surat Aali Imraan: 159)

Had you been severe and harsh with them, they would have dispersed away. They would have broken away from you O Prophet of Allah, they would have left you and they would have went on their own.

وَاسْتَغْفِرْ لَهُمْ

And ask (Allah's) Forgiveness for them.

This goes back to the first statement of the author, which was I'lam Rahimak Allah. Ask Allah for forgiveness for them. Why? These are students, you are like a father to them.

وَشَاوِرْهُمْ فِي الْأَمْرِ

And consult them in the affairs.

Even if you are not going to choose and take their decision, consult them to show them how kind you are to them.

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ...

﴿العنكبوت: ٤٦﴾

And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic Monotheism with His Verses), except with such of them as do wrong. (Surat al-Ankaboot: 46)

If a matter reached to a debate or an argument, do not debate with the People of the Scripture (the Jews and the Christians) unless it be in a manner or a fashion that is better. Unless it is in the best of all manners, with good words and good manners. This is when it gets to a debate so imagine when it is in Da'wah.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُمْ بِالَّتِي هِيَ

أَحْسَنُ... ﴿النحل: ١٢٥﴾

Invite (mankind, O Muhammad sallallahu 'alayhi wa sallam) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching, and argue with them in a way that is better. (Surat an-Nahl: 125)

The Prophet sallallahu 'alayhi wa sallam (and he is the Prophet of Allah) was ordered to choose and convey the message in the best of all manners. Allah tells him if you would have been harsh they would have dispersed away from you. If that is to the Prophet sallallahu 'alayhi wa sallam then what should we say?

WISDOM IN DA'WAH IS NOT TO COMPROMISE ON THE TEACHINGS OF ISLAM

Wisdom in Da'wah does not mean you bargain on principles of Islam. The modernist version of wisdom in Da'wah is to compromise the principles of Islam and to give in. That is the modernist version. The sell out deluded people, their version of wisdom is to give in and tell them that which they want to hear. In Madaarij As-Saalikeen, Ibn al-Qayyim actually defines wisdom as the way that it is supposed to be done in, in a manner that it is supposed be done in and a timing that it is supposed to be done in.

There is a difference between speaking to people on a level they understand which we mentioned in a previous point, and this point which is to be speaking to people in a kind manner. The previous point is to speak to people on a level they understand and here it is to speak to people in a kind and wise manner. That is one thing, and then there is compromising Islam which is totally different. You have to understand those are two different things. Just because you want to speak to people on a level they understand and be kind to them, it does not mean you compromise Islam. Those are two totally different things.

In Sahih al-Bukhari, Sahih Muslim and Musnad al-Bazzaar, there is the Hadith narrated on the authority of Anas Ibn Maalik radhiallahu 'anhu. He said when the Prophet sallallahu 'alayhi wa sallam sent Mu'aadh, he said make things easy for people and do not make it difficult for them. And actually the Prophet sallallahu 'alayhi wa sallam told it to Anas, he told it to Mu'aadh and he told it to Abu Musa al-Ash'ari. When he sent Mu'aadh, the Prophet sallallahu 'alayhi wa sallam said make things easy for people and do not make things difficult for them:

يَسِّرْ وَلَا تُعَسِّرْ ، بَشِّرْ وَلَا تُنْفِرْ

It means make Salah easy. Yes make Salah easy, but does that mean you tell them oh you know if you do not make Salah that is good? Does that mean you tell them make Salah anytime you want and if you come back lazy from work then combine all five of them after Isha' because you have been at work? That is not what it means. The Hadith says make things easy for them. Make Salah easy for them. How do you make Salah easy? Teach them that when they are travelling, they can combine and shorten their prayers. That is making it easier for them. You make it easy by showing them some of the Rukhas (رخص)

(concessions) in Islam.

Make it easy for them by telling people that if you are sick, you do not have to fast. If you are sick you do not have to make your Salah standing, you can make your Salah sitting. If you cannot do it sitting, you can make it lying down. If you cannot make it lying down, make it with your eyes. Make things easier by showing them how they do not have to fast when they are sick. Make it easier for them by showing them that they do not have to fast when they are travelling. That is making it easy for them. Make it easy for them by showing them

that hastening the fast and delaying the Suhoor is the best and that is recommended by the Prophet sallallahu 'alayhi wa sallam. Why? So the gap between the times that you are fasting will be shortened. That is how you make it easier for them, unlike what they take it to mean today.

Teach them that the Prophet sallallahu 'alayhi wa sallam was never given a choice between two Halaal matters, except he chose the one that is easier. You teach them that so when they are presented with a choice in Islam, they do not make things difficult on themselves. That is a choice between Halaal matters. Today it is taken to mean Haraam by some of the deluded, sell out modernists. It is taken to mean that if it is a Haraam and a Halaal and the Haraam is easier, then you go with the Haraam. For example, it could be going to Hajj driving or walking, I have the choice. Most likely the Prophet sallallahu 'alayhi wa sallam would have chosen riding because it is easier. That is Halaal so the Prophet sallallahu 'alayhi wa sallam would most likely choose that (and he did go riding to Makkah).

It does not mean if one is given a choice between Halaal and Haraam. In the beginning of the Hadith it mentions it broadly. It says:

مَا خَيْرَ رَسُولٍ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَمْرَيْنِ

It says between two matters. It does not specify, but it really means Halaal matters because of the end of the Hadith which we are going to get to. It does not mean that if one is given a choice between a Halaal and a Haraam and the Haraam is easier, that they choose the Haraam. That is not what the Hadith means because the continuation of the Hadith says at the end of it, and if it was a sinful matter he would be the furthest away from it. That is the end of the Hadith that many do not mention. And if it was a sinful matter, he would be the furthest away from it. Making it easy does not mean changing a Haraam to a Halaal to make it easy, like the Fataawa we see today under the interpretations of making things easy based on this Hadith. What is your proof? Yassiru Wa Laa Tu'assiru.

Usury is Halaal in the West. Why? Yassiru Wa Laa Tu'assiru. If people sell alcohol to non Muslims, that is Halaal. Yassiru Wa Laa Tu'assiru. They went to an extreme in these kind of issues under the misunderstanding of Yassiru Wa Laa Tu'assiru. Do you see what it means? You make your Salah sitting if you cannot do it standing, you combine if you are travelling and you do not have to fast when you are travelling or when you are ill. Today there are caps and they call them Hijaab, and some of them tell a woman she can wear those caps. A little hat they put on and that is called Hijaab today. Why? She is in America and she might have to ride the bus, Yassiru Wa Laa Tu'assiru. The Muslims in the West can do that because the eye is on them, Yassiru Wa Laa Tu'assiru. Some went even further to say no Hijaab. Go ahead with no Hijaab at all, Yassiru Wa Laa Tu'assiru.

KINDNESS IN DA'WAH

So basically, the radix or foundation of Da'wah is to be kind and to make things easier. There is a proper line just like when you are driving, you do not go past the sign or that line. There are two lines set forth and you make things easier between those lines. You make things easy and you lower your wing while you are conveying the message.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ... ﴿النحل: ١٢٥﴾

Invite (mankind, O Muhammad sallallahu 'alayhi wa sallam) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an). (Surat an-Nahl: 125)

The Prophet sallallahu 'alayhi wa sallam passed a woman at a grave and she was crying. She was weeping and the Prophet sallallahu 'alayhi wa sallam as usual tries to calm people down and tries to relate to them, so he told her be patient and seek reward from Allah.

She said:

إِنَّكَ عَنِّي فَإِنَّكَ لَمْ تُصَبِّ بِمُصِيبَتِي

She is telling the Prophet sallallahu 'alayhi wa sallam get away from me. She is scolding the Prophet sallallahu 'alayhi wa sallam, saying you have not been hit with a calamity, I have been hit. This is the Prophet sallallahu 'alayhi wa sallam she is speaking to. Another Daa'iyah would go off on her, how dare you speak to me like that? Do you know who I am? I am Shaykh so and so, do you know how many lectures I have given and do you know how many books I have written? The Prophet sallallahu 'alayhi wa sallam just walked away normally.

When the Sahaabah told her that was the Prophet sallallahu 'alayhi wa sallam and she found out that was the Prophet sallallahu 'alayhi wa sallam, she went quickly to him and he was lenient. She comes to apologise and he gives her more words of advice. He says:

إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى

If you have a problem in the future, patience is when calamity first afflicts you.

The Prophet sallallahu 'alayhi wa sallam did not go off at her because he understood her situation. She was in a situation where she lost a son so he understood that, but keep that in mind when we talk about the next point.

In Musnad Ahmad on the authority of Abu Umaamah, a man comes to the Prophet sallallahu 'alayhi wa sallam asking him for permission to commit fornication. He says O Prophet of Allah, give me permission to commit fornication. If that was to happen with the

‘Ulamaa today, Allahu A’lam what would happen to that man. They are going to declare him a Faasiq and they are going to talk about him, but the Prophet sallallahu ‘alayhi wa sallam calmed the Sahaabah down because they got mad. How dare you disrespect the Prophet sallallahu ‘alayhi wa sallam and us for example, with a question like that? The Prophet sallallahu ‘alayhi wa sallam said:

مَهْ مَهْ

Meaning take it easy, calm down all of you. They are obedient to the Prophet sallallahu ‘alayhi wa sallam, so they went to complete silence. He told the man come here, the man was at the end of the Halaqah because he is there to ask question and keep going on his way. Come here, get closer, I want to you get closer. You know how that feels when you bring someone (a young youth) to you. The Prophet sallallahu ‘alayhi wa sallam brings him to his side and he gets close to the Prophet Muhammad sallallahu ‘alayhi wa sallam, and then he speaks to that youth in a way with both proof and intellect. He did not start slamming him with Ayaat and Ahaadith. No, he also used intellect because this was a youth, a young man who uses his mind. That is why it is the best dealing with the youth, because they analyse things and they can tell. They will not follow the trend of the elders.

He said to him, do you accept it for your mother? The young boy said no. He said then people do not accept that for their mothers, people do not want that for their mothers. Do you accept that for your sister? Would you want that to happen to your sister? He said no, who would want that to happen to his sister? He said people do not accept that or want it for their sisters. Then he said do you accept it for your paternal aunt? He said no, who would accept that for their aunt? He said then people do not accept that for their aunt. Then he said do you accept that for your maternal aunt? He named them one by one, he could have used one example but he did not so the youth can think. Would you accept it for your maternal aunt? He said no, who would accept that for his maternal aunt? He said people will not accept that for their aunts as well. Then he grabs him, puts his hand on his chest and makes Du’aa for him.

He said:

اللَّهُمَّ اغْفِرْ ذَنْبَهُ وَطَهِّرْ قَلْبَهُ وَحَصِّنْ فَرْجَهُ

O Allah, forgive his sin and purify his heart and purify his private parts from doing any Haraam. The young boy left saying Wallahi, I left from the Prophet sallallahu ‘alayhi wa sallam and there is nothing I despise more than Zina and he never went near it. He did not go near it, nor did he have the desire for it after that. A few words, that is the wisdom. Keep that in mind when we talk about the next point as well.

In Bukhari and in Muslim, the Bedouin who comes into the Masjid of the Prophet sallallahu 'alayhi wa sallam. When I went to Madinah as a kid, it was very small. You could walk all of Madinah (the core part) in maybe fifteen or twenty minutes, so imagine how it was during the time of the Prophet sallallahu 'alayhi wa sallam. Of course now it is big, but back then it was small. The man is coming from the desert and out of all the outside area around the Masjid, he could not find any better spot to urinate so he goes to the corner of the Masjid and urinates. If this was to happen in a Masjid today, what would happen? The shoes would be flying at him, he would get a beating, they are going to call the police and tell them take him out of here and put him in prison where he probably changes his religion or something even worse than that. The Prophet sallallahu 'alayhi wa sallam tells the Sahaabah who got mad and went up to him:

دَعْوَةٌ

Do not cut him from urinating.

When he commented on this Hadith, Ibn Hajar said look how deep the wisdom of the Prophet sallallahu 'alayhi wa sallam is in Da'wah. If he was to let them stop him from urinating, it is going to be all over himself because what he is going to do is get up. He is not going to be able to stop and Ibn Hajar says it is going to be all over his clothes and all over the Masjid. The next point is that if he holds it in and if he was able to hold it in when they stop him, then it is going to cause him harm. So after he was done, the Prophet sallallahu 'alayhi wa sallam told the angered Sahaabah how to clean it and that established a lesson for us about what to do if you have it in your carpet for example.

Then he brought the Bedouin. He did not let things slide, but he dealt with the matter with wisdom. He brought the Bedouin and he told him in such kind and wise manners that only the Prophet sallallahu 'alayhi wa sallam could do. The Bedouin left saying O Allah have mercy on me and on the Prophet sallallahu 'alayhi wa sallam (meaning me and the Prophet sallallahu 'alayhi wa sallam alone). Even that, the Prophet sallallahu 'alayhi wa sallam did not let him go. He said the mercy of Allah is vast and you cannot limit it to me and you. So the Prophet sallallahu 'alayhi wa sallam corrected, but he used a wise way where people can accept it and relate to it.

In Bukhari, the Prophet sallallahu 'alayhi wa sallam corrected Umar Ibn Abi Salamah on how to eat from a plate in such kind words, and he accepted it and continued like that until the latter part of his life. A broader lesson was when the Prophet sallallahu 'alayhi wa sallam was on the gate of the Ka'bah and he had ten thousand well armed men surrounding the people who for nearly two decades did everything you can imagine to harm him. They are at his mercy, he could direct them with a finger or with one word and they would all be eliminated off the face of the Earth. These are people who harmed him for decades, they harmed his family and killed some of the companions. He surrounds them with ten

thousand men and after he gives a sermon, he says to them what do you think I am going to do with you today? What did they say?

أنت الكريم ابن الكريم

The magnanimous, the son of the magnanimous.

You are not going to do anything. Basically, they meant the magnanimous son of the magnanimous, you are going to forgive us. That is because when one is generous, when one has noble character and he is at a status of power, he is going to forgive.

He said the words of Yusuf 'alayhis-salaam:

... لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ...

﴿يوسف: ٩٢﴾

“No reproach on you this day, may Allah forgive you, and He is the Most Merciful of those who show mercy!” (Surat Yusuf: 92)

لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ اذْهَبُوا فَأَنْتُمْ
الطُّلَقَاءُ

Let there be no reproach cast upon you, may Allah forgive you. You are free to go.

So you see how the Prophet sallallahu 'alayhi wa sallam dealt with wisdom in these matters? There are many examples. In Sahih Muslim, Mu'aawiyah Ibn al-Hakam as-Salami was making Salah behind the Prophet sallallahu 'alayhi wa sallam and a man sneezed, so Mu'aawiyah Ibn al-Hakam said Yarhamuk Allah (يرحمك الله) to the man who sneezed while they are in Salah. From the way the Hadith goes, it appears that Mu'aawiyah was upset that the man did not say Yahdeekum Allahu Wa Yuslihu Baalakum (يهديكم الله ويصلح بالكم). He did not respond to him, so it seems that Mu'aawiyah radhiyallahu 'anhu kept saying Yarhamuk Allah. This is different to Mu'aawiyah Ibn Abi Sufyaan, but radhiyallahu 'anhu both of them. It annoyed the Sahaabah to the point that the Hadith says some of them clapped on their laps. They clapped on their laps to tell the man be quiet. He understood it, he got upset and he became quiet. Why did he repeat it? He possibly wanted the man to say Yahdeekum Allahu

Wa Yuslihu Baalakum. When he saw the Sahaabah get annoyed and clap on their laps, he went silent.

Now the Salah is done, so the Prophet sallallahu 'alayhi wa sallam brings this man. The Prophet sallallahu 'alayhi wa sallam called him over. There was a mistake so he did not let it slide and say wisdom is to let it slide. No, he calls Mu'aawiyah, come over here. The Prophet sallallahu 'alayhi wa sallam advised him, directed him, taught him and told him this Salah, we do not say this kind of thing in it. The Salah is for this, this and that. Mu'aawiyah said Wallahi, he did not hate me. Wallahi, he did not hit me nor did he curse me. He gently and in the most kind way told me that this is Salah and we cannot say any of that which you said in it. You only do Tasbeeh and Takbeer and recite Qur'an in it. So the Prophet sallallahu 'alayhi wa sallam explained it in a kind manner.

As soon as he did that, that was the end of that part but look what happened from that story. Do you know what happened? Mu'aawiyah Ibn al-Hakam opens his heart now (right in that same setting) and begins to have a heart to heart talk with the Prophet sallallahu 'alayhi wa sallam, asking him questions pertaining to other matters that he was on before he became Muslim. The Prophet sallallahu 'alayhi wa sallam advised him and that opened his heart, so he began to ask many questions about matters pertaining to how his life was in Jaahiliyyah and the Prophet sallallahu 'alayhi wa sallam told him that is misguidance.

The point of that is that when the Prophet sallallahu 'alayhi wa sallam related to him in a wise and kind manner, it showed that man Mu'aawiyah radhiallahu 'anhu that the Prophet sallallahu 'alayhi wa sallam was approachable. You can ask him anything and you can go to him with anything. After that you know who this man was? This man was the man who brought the servant he had slapped on her face, he felt bad for hitting her and he was asking what the Prophet sallallahu 'alayhi wa sallam deems as his judgment. Had the Prophet sallallahu 'alayhi wa sallam been harsh, he would not have had that heart to heart talk after he corrected that issue. This man would have not ever come to him later on in life with a slave, telling him I hit her and what should I do. He would have been afraid to approach the Prophet sallallahu 'alayhi wa sallam.

The Prophet sallallahu 'alayhi wa sallam asked her where is Allah, and that is the famous Hadith that you know. She did not speak the language but she understood, she pointed to the sky so the Prophet sallallahu 'alayhi wa sallam said free her. Had the Prophet sallallahu 'alayhi wa sallam not been kind in correcting Mu'aawiyah the first time, had he said be quiet, you do not do this in the Salah, embarrassed him in front of the Sahaabah, told him do not come to the congregation or he could have said one word that was harsh and the man would have never came back again. But he felt so comfortable that he can come to the Prophet sallallahu 'alayhi wa sallam with anything and one of the benefits of it is that we learn one of the biggest proof in the Sunnah on Ayn Allah (أَيْنَ اللَّهِ) (this Hadith right here).

Allah told two Messengers (Musa and his brother), pertaining to Da'wah:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿طه: ٤٤﴾

“And speak to him mildly, perhaps he may accept admonition or fear Allah.” (Surat Taha: 44)

What more do you want for proof on wisdom? This hits the peak. Wisdom in Da'wah and being kind in Da'wah, this hits the peak. Allah tells two of the special Messengers (Musa and Haroon) to speak to him kindly, perhaps he may accept the admonition that you are going to give him and maybe he will fear Allah and come back to the right path. Commenting on this verse, Ibn Katheer said this is a lesson. Fir'awn was in the peak of his arrogance and in the peak of his pride, yet one of the most chosen Messengers (Musa and his brother Haroon) are ordered to approach a man who is in the peak of his arrogance and pride with a kind way.

Allah tells Musa and Haroon, speak gently to a man who says I am your supreme lord. He said:

...أَنَا رَبُّكُمْ الْأَعْلَى ﴿النازعات: ٢٤﴾

“I am your lord, most high.” (Surat an-Naazi'aat: 24)

If Allah said to speak to Fir'awn gently, a tyrant who said I am the supreme lord, then imagine how much mercy, compassion and kindness you need to have when you speak to someone who says Allah is the Most Supreme Lord. Fir'awn said I am your supreme lord and they were ordered to speak to him kindly. You are speaking to people who say Allah is my Supreme Lord, so imagine how much kindness, sympathy, mercy and wisdom you need to have with them.

A man walked in on al-Ma'moon during the days of the Abbaasid Khilaafah when he was a Khaleefah, and he began to admonish him very harshly. Al-Ma'moon was wise, when he spoke he was pretty much wise so he said Allah sent a man better than you to a man who is worse than me and He told Musa and Haroon:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا ... ﴿طه: ٤٤﴾

“And speak to him mildly.” (Surat Taha: 44)

In al-Bukhari, Ibn Masood said it is as if I am looking at the Prophet Muhammad sallallahu 'alayhi wa sallam when he is saying the story of a prior Messenger whose people beat him and he was saying:

اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

A Messenger who was bleeding, he used to convey the Message, wipe the blood off and say O Allah forgive my people they do not know.

This is Da'wah to Allah, you have to take the hardships that go with it. Sometimes you may be humiliated and you have to take that. That is all part of Da'wah. The point of all this is be kind and wise in how you convey the Da'wah.

Our Prophet Muhammad sallallahu 'alayhi wa sallam was the fountain and well of tenderness and warm heartedness. That is our Prophet Muhammad sallallahu 'alayhi wa sallam. He was a shoreless ocean of kindness and love. That was the Prophet Muhammad sallallahu 'alayhi wa sallam. There is not a harsh word that someone can ask why did he say that or say that was not wise or correct in the matter or the setting that he said it in. That is our Prophet Muhammad sallallahu 'alayhi wa sallam. He sallallahu 'alayhi wa sallam was a spring of mercy.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿الأنبياء: ١٠٧﴾

And We have sent you (O Muhammad sallallahu 'alayhi wa sallam) not but as a mercy for the 'Aalameen (mankind, Jinns and all that exists). (Surat al-Anbiyaa': 107)

He was compassion and he was a mercy to mankind. Not only to mankind but to the universe, 'Aalameen is the universe. Humans, Jinn, believers, non believers and the universe itself. The Prophet sallallahu 'alayhi wa sallam did not give in, when there was a mistake he corrected it. Never did the Prophet sallallahu 'alayhi wa sallam let a mistake pass by. He did not just let it go, but he did correct it and he did it in the most kind, appropriate and wise manner.

A believing woman from Bani Isra'eel (a prostitute), went to Heaven and Allah forgave her of her sins of prostitution and Allah knows what else of her sins. Allah forgave her because she had compassion towards a dog. Your Da'wah is mercy. When you are a Daa'iyah, you have mercy. She had mercy to a dog because she filled her shoes up and brought him water. She was thirsty so she knew how it felt and she knew how the dog felt. She had mercy to the dog so Allah forgave her for that. If mercy over a dog by a prostitute was means for her forgiveness from major sins, then imagine the reward for mercy over believers in Laa Ilaaha Illallaah Muhammadar-Rasoolullah. Imagine the reward for mercy over mankind.

Da'wah is an art, it is dealing with the hearts. You are operating on the hearts and you have to know how to deal with it. Sometimes it happens that you are dealing with those who are righteous. Sometimes you convey a righteous matter but you choose an improper way and

it would lead a layman to see the truth that you are conveying as evil because of your approach. Pay attention to that. You are on the Haqq (truth), but the way you convey it could lead a layman to see the truth as evil because of your approach. Sometimes you have an innovator or a modernist who are masters at their Botox say cheese smiles, especially the modernists. They have these Botox say cheese smiles when they convey their filth and their sell out, deluded form of Islam. They have these fake smiles and they convey the matter and you could see it is so fake. They convey that evil and because of the way they convey it to laymen, they see that evil as truth.

As a Daa'iyah you need to understand we are not dealing with devils. We are not ordered to give devils Da'wah. We are not dealing with angels either (meaning there are going to be mistakes) and we are not dealing with stones here. We are dealing with souls, some are good and some are bad. There are the dissolute Faajireen and there are the devout Muttaqeen. You know the categories you are dealing with.

Allah said in the Qur'an:

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ الشَّمْسُ ﴿٩﴾

And by Nafs (Adam or a person or a soul, etc), and Him Who perfected him in proportion; Then He showed him what is wrong for him and what is right for him. (Surat ash-Shams: 7-8)

Meaning you are going to have both categories (some who are Muttaqeen and some who are Fujjaar), so you have to convey the message in wisdom and kindness. You deal with that soul and with that heart with Hikmah.

WISDOM IN DA'WAH CAN INCLUDE HARSHNESS

You see that long talk we gave on how you must convey this message in Hikmah, you have to be kind in your Da'wah and how that is a foundation and origin of Da'wah? Now the next point is not the opposite of this point, but a continuation. Just as Da'wah should be lenient and it should be based on wisdom, sometimes wisdom entails that one is harsh. So at times one can be harsh in Da'wah and you cannot deny that.

The same stories we used to show that Da'wah is wisdom and it should be conveyed in the kind and best manner, many of them also show that there is an aspect in Da'wah that is harsh. Yes it is exceptional, but there is a part of Da'wah where there is harshness in it.

Let us take the story of Musa 'alayhis-salaam when he was ordered to go to Fir'aun.

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿طه: ٤٤﴾

“And speak to him mildly, perhaps he may accept admonition or fear Allah.” (Surat Taha: 44)

A lot of people try to hide it but at the end when Fir’awn got belligerent and arrogant, Musa sort of hit the end of the channel with him. Fir’awn got arrogant with Musa and he said to Musa:

...إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا ﴿الْإِسْرَاءُ: ١٠١﴾

“O Musa! I think you are indeed bewitched.” (Surat al-Israa’: 101)

He is mocking him and ridiculing him. What did Musa say?

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿طه: ٤٤﴾

“And speak to him mildly, perhaps he may accept admonition or fear Allah.” (Surat Taha: 44)

Wisdom, but over here what did he tell him? Musa replied to him and he said:

...وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا ﴿الْإِسْرَاءُ: ١٠٢﴾

“And I think you are, indeed, O Fir’awn doomed to destruction (away from all good)!” (Surat al-Israa’: 102)

Do you know what the word Mathbooraa (مَثْبُورًا) means? Mathbooraa means destroyed, doomed and cursed. Ibn Abbaas radhiallahu ‘anhu said Mathbooraa means cursed (Mal’oon (ملعون)). Musa is telling Fir’awn, you are Mal’oon. That is what the interpretation of Ibn Abbaas is of the word Mathbooraa, you are Mal’oon Fir’awn. Other Mufasssireen said Mathbooraa means doomed or destroyed, that means you are going to be doomed or destroyed. Mujaahid said Mathbooraa means doomed. Al-Farraa’ said Mathbooraa is one who has no good in him. So yes He told him to be kind to Fir’awn, but there is another side to it that you cannot deny.

Leniency in Da’wah is the origin and it is the majority, but do not deny that being harsh (which is usually exceptional) is also part of Islam. Only the deluded modernists and those who go along with them deny that being harsh is a part of Islam. It is actually a part of Islam. Is it exceptional? Most definitely it is exceptional. The overwhelming majority, the origin, foundation and radix of Da’wah is kindness and approaching people in the best manner, but there is also harshness in Da’wah.

You have the story of Fir'awn and Musa, the story of Nimrood and Ibraheem 'alayhis-salaam, the story of the man and the two gardens and his brother, and you have the story of Qaaron and his people. There are many stories in the Qur'an and many stories in the Hadith. Sometimes in these stories all of it is lenient, some of it is harsh and some of it is lenient and harsh just like the story of Fir'awn. Initially they went to him in the best way, but at the end he told him:

...وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَحْبُورًا ﴿الْإِسْرَاءُ: ١٠٢﴾

"And I think you are, indeed, O Fir'awn doomed to destruction (away from all good)!" (Surat al-Israa': 102)

Why? Because we did not say wisdom in Da'wah means leniency in Da'wah. We said that is the origin of it and that is the majority of it, but that is not the definition. Wisdom is to put something in its proper place, in the proper manner and in the proper timing.

Anyone who does not believe in the Shahaadah is a Kaafir (if you do not believe in Ash-Hadu Allaa Ilaaha Illallah Wa Ash-Hadu Anna Muhammadar-Rasoolullah). A Kaafir is a Kaafir, I do not know what the problem is with that and for decades I could not understand what the problem is. They call us Kaafir, if you do not believe Jesus is the son of God they consider you a non believer (a Kaafir). It means he is not a believer. What is the problem if we say someone is a Kaafir? I am not sure what the problem is. We have a Kaafir and a Muslim, unlike what the deluded deceivers of this Ummah today have been conveying.

Allah said in the Qur'an:

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُّؤْمِنٌ... ﴿التَّغَابُنُ: ٢﴾

He it is Who created you, then some of you are disbelievers and some of you are believers. (Surat at-Taghaabun: 2)

There are only two categories, there is no third category. When anyone tells you there is a third category, know that he is either an ignorant or he is corrupted in his 'Aqeedah and most likely the second.

Yes a non believer is a Kaafir, but you do not go to a non Muslim or a Jew and tell him you are a non believer. You do not say you do not believe in Islam, you are not a believer and you are a Kaafir. You do not say hey come here you Kaafir, I want to teach you Islam. You do not do that and that is not the proper method of Da'wah. Yes he is a Kaafir but that is not the proper way of conveying Da'wah. You do not bargain on the fact that he is a Kaafir and you have to believe that he is a Kaafir, but when you convey the Da'wah you do not tell him that he is a Kaafir. There is no reason to tell him that.

Even people of innovation who are susceptible to learning and possibly coming back to the path, you should be lenient with them. There are many who are bold and arrogant in their innovation and they spread it. When they are at that level and they want to unleash their tongues, it may be appropriate at times to be harsh with them. A lot of them like to unleash their tongues on the slaves of Allah and the righteous, pious people of our time and previous times to make the enemies of Allah happy. Therefore, matters like this need to be studied on a case by case situation. Yes harshness could be to a person who is an innovator, but it depends. If he wants to learn or he accepts the Ayaat in the Qur'an, the Ahaadith and the sayings of the Salaf, they why would you be harsh to him? Each scenario needs to be studied and diagnosed by a Daa'iyah and lectures can be given on the details of when to be harsh and when to be lenient, but you have to understand that there is both in Islam.

The purpose of this is to give an outline and this is just an outline. The point for our purposes here is that yes being kind in Da'wah is the origin. It is the general rule and it is the majority, but do not ever deny that being harsh in ordaining the good and forbidding the evil may be an exceptional way to do Da'wah and convey the right message to someone.

Just like the story of Fir'awn, people also use the story of Nooh to establish leniency in Da'wah, which is true. They are going to tell you he made Da'wah for nine hundred and fifty years. They are going to say he lived for more than nine hundred and fifty years and for nine hundred and fifty years he went and gave Da'wah, gave Da'wah and gave Da'wah, and we should be lenient like that and give Da'wah like Nooh 'alayhis-salaam.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا...

﴿العنكبوت: ١٤﴾

And indeed We sent Nooh to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allah (Monotheism), and discard the false gods and other deities]. (Surat al-Ankaboot: 14)

He stayed with them fifty years short of a thousand years, which makes it nine hundred and fifty years. He was very kind in his Da'wah but like the story of Fir'awn there is another detail to it.

وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا ۖ إِنِ اتَّبَعْتُمُ إِلَّا عَلَى اللَّهِ ۚ وَمَا أَنَا بِطَارِدٍ
الَّذِينَ آمَنُوا ۚ إِنَّهُمْ مُّلاقُوا رَبِّهِمْ وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ

﴿هُود: ٢٩﴾

“And O my people! I ask of you no wealth for it, my reward is from none but Allah. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.” (Surat Hud: 29)

He is telling his people in a kind way, but look at the last point of the verse over here. He stayed in Da’wah for nine hundred and fifty years, but do not forget the other aspect. When they pressed him to drive away the believers and they kept on pushing him, he called them a bunch of ignorants.

إِنَّهُمْ مُلَاقُوا رَبِّهِمْ وَلَكِنِّي أَرَأَيْكُمْ قَوْمًا تَجْهَلُونَ

“Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.”

He called his people a bunch of ignorants, which is a harsh and tough word. Just like Musa was lenient with Fir’awn, but he said Mathbooraa. Yes Nooh did nine hundred and fifty years and he was very kind and gentle in his Da’wah, but he also called them ignorant people at one point.

Ibraheem ‘alayhis-salaam was very lenient to his tribe and his dad. He would tell his dad:

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۖ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾ يَا
أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا
﴿٤٥﴾ ﴿مريم﴾

“O my father! Worship not Shaytaan. Verily! Shaytaan has been a rebel against the Most Beneficent (Allah). O my father! Verily! I fear lest a torment from the Most Beneficent (Allah) overtake you, so that you become a companion of Shaytaan (in the Hellfire).” (Surat Maryam: 44-45)

Yaa Abati is a very sweet way to refer to your dad. It is a sympathetic, humble and respectful way of referring to your dad. Yes he did that with his dad, he was kind and he tried to convey the message. He made Da’wah in the kindest and best of all manners for years and years, but it got to a point where he said to his people:

أَفْ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ ۖ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾ ﴿الأنبياء﴾

“Fie upon you, and upon that which you worship besides Allah! Have you then no sense?”
(Surat al-Anbiyaa’: 67)

Uff (أُفّ) comes in two Qiraa’aat. The first is Uffa (أُفَّ) with a Fathah on the Faa. It comes in another Qiraa’aah (the one we know) with a Kasrah and Tanween (Uffin (أُفِّ)). The meaning of it in both Qiraa’aat is al-Karaahiyyah wal-Ihtikaar (الكراهية والاحتقار), which means dislike and scorn.

أُفِّ لَكُمْ وَلَمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ

Uff, I hate this. Lakum, I hate you. Ihtikaar, I scorn you. After all those years? Yes, there was a portion of his Da’wah where he was harsh. He said fie upon you, it is translated in the English translation as fie, but Uffing is Karaahiyyah and Ihtikaar (disliking and scorn). What is he disliking? Them and that which they worship.

أَفَلَا تَعْقِلُونَ

“Have you then no sense?”

Is that not a harsh way of Da’wah? Yes it is harsh and that was part of his Da’wah which was harsh.

In Musnad Ahmad and portions of it are in the two Sihaah, Subayy’ah Bint al-Haarith gave birth to a baby boy shortly after she was widowed (possibly weeks later). From an Islamic Fiqh point of view, she is done with her ‘Iddah and she can go and get married. She is done with her ‘Iddah and she does not have to wait the four months and ten days that a woman who is not pregnant has to wait. Abu Sanaabil passed by her one time, and he knew or she told him that she just gave birth and she was preparing herself to greet and welcome people who are going to be asking for her hand. Abu Sanaabil told her you have to wait the full four months and ten days. She thought that did not seem right and she was right. She thought when a woman is pregnant and her husband dies then when she gives birth that is it, she is done with her ‘Iddah. He said no, you have to wait for four months and ten days. According to some interpretation, it may be that he desired to marry her and she rejected him so he wanted to sort of give her a hard time and tell her you have to wait the longer period (four months and ten days).

She went to the Prophet Muhammad sallallahu ‘alayhi wa sallam. What did the Prophet sallallahu ‘alayhi wa sallam say? This was the man who taught a Bedouin who was urinating

in the Masjid. This was a man who told a man who was trying to commit adultery, come here, and he rubbed on his chest. Do you know what he said?

كَذَبَ أَبُو السَّنَابِلِ

In another narration:

لَيْسَ كَمَا قَالَ أَبُو السَّنَابِلِ قَدْ حَلَلْتُ فَتَزَوَّجِي

He told her you are free. Your 'Iddah is over and you can get married. The Prophet sallallahu 'alayhi wa sallam who taught the Bedouin who was urinating in the Masjid in the most kind way and brought him close is now saying about someone that he is a liar. Why? Because the Prophet sallallahu 'alayhi wa sallam deemed it appropriate now to be harsh on this individual.

In Muslim, Abu Dawood and an-Nasaa'ee, a man got up to give some speech or give a talk and instead of saying:

مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ ، وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ غَوَى

The one we say in the beginning of all our Khutub, he said:

وَمَنْ يَعْصِيهِمَا

Whoever disobeys them (he combined them). He said whoever disobeys them (meaning Allah and His Messenger) is doomed.

The Prophet sallallahu 'alayhi wa sallam responded to him and he said:

بِئْسَ الْخَطِيبُ أَنْتَ ، قُلْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ

The Prophet sallallahu 'alayhi wa sallam said you are a doomed Khateeb, say whoever disobeys Allah and His Messenger (not whoever disobeys them).

Look at the small difference, but he said you are a doomed Khateeb, say whoever disobeys Allah and His Messenger. You should not be saying whoever disobeys them, you do not say them, you say Allah and His Messenger. In that simple mistake, the Prophet sallallahu 'alayhi wa sallam saw it was wisdom to be harsh with the man who said that for some reason.

In another narration, the Prophet sallallahu 'alayhi wa sallam said:

قُمْ - أَوْ اذْهَبْ

Get up and go.

In the narration I mentioned, he said:

بُئْسَ الْخَطِيبُ أَنْتَ

Miserable Khateeb. To say that to a public speaker could traumatise him, and he may never give a public speech after that. However, in that scenario the Prophet sallallahu 'alayhi wa sallam deemed that this man needed this type of approach.

The Hadith narrated in Muslim, the one I mentioned about not raising your hands during the Khutbah as a Khateeb or a follower during Jumu'ah. Umaarah Ibn Ru'aybah saw one of the leaders of Bani Umayyah raising his hands on the pulpit. What did Umaarah say? He said may Allah disgrace those two hands, I saw the Prophet sallallahu 'alayhi wa sallam on the pulpit and he never did more than this (meaning use his finger). The Prophet sallallahu 'alayhi wa sallam used to make Du'aa on the pulpit using his finger. The point of it is, Umaarah said may Allah disgrace those two hands. He deemed it appropriate that he was harsh in that circumstance right there.

Abu Ayyub went to the wedding of Saalim Ibn Abdillah Ibn Umar, the grandson of Umar Ibn al-Khattab. He went to the wedding and to his house, and he saw the walls in the house of Saalim were fully covered with drapes. Abu Ayyub radhiallahu 'anhu said to Saalim, the Prophet sallallahu 'alayhi wa sallam deterred or disliked walls to be covered and your walls are covered. Saalim replied to him and he said you know our women, these days they overpowered us and he began to justify it, that his women wanted that and they are stronger (like many do today). Abu Ayyub refused to sit and he left the wedding. Like we said, many of the 'Ulamaa consider it Waajib to respond to a wedding invitation and he left it over the drapes all over the walls of Saalim. Walking out of a wedding is a little bit harsh in correcting a mistake, and Abu Ayyub is a companion and a well known figure of the friends and Sahaabah of the Prophet Muhammad sallallahu 'alayhi wa sallam.

Ibn Umar went on a Janaazah, and the Sunnah in Janaazah is to speed walk. When Janaazah is on your shoulders, you do ar-Ramil (الرمّل). Speed walking in 'Arabi is called ar-Ramil. Ibn

Umar told the people speed walk, he is on our shoulders and we have to speed walk. He said if you do not speed walk and do ar-Ramil, I am going to leave and go back. Those are big words, I am going to leave and go back and leave this funeral. Why? For the mere fact that he deemed it an appropriate way of dealing with this circumstance at this time.

Let us take the summary of these last two points that I mentioned. The origin of Da'wah and ordaining the good and forbidding the evil is to be lenient, as lenient as you can be. We mentioned the verses and we mentioned the stories. However, do not ever deny or cancel out the fact that there is the approach of being harsh in Islam, as the modernists and others like them do. When to use each method depends on a case by case circumstance. You can go on for many lectures talking about when to be harsh and when to be lenient, the types of people to be harsh with and the types of people to be lenient with, but the origin and overwhelming majority is leniency in Da'wah.

THE DIFFERENCE BETWEEN MUDAARAAH AND MUDAAHANAH

I may have mentioned it but let me repeat it because it is important. There is something called Mudaaraah (مداراة), and it is to sacrifice your Dunya for your Deen. You might be humiliated but you let it go. You speak and you try your hardest to choose the best words. You lower your wing and sometimes you have to fight yourself to lower your wing. You may need to tolerate attacks and combat them with nice words. You may need to speak nice when you feel like you really do not want to, and that happens a lot. There are many ways you can do Mudaaraah.

Then there is something that we do not do, which is Mudaahanah (مداهنة). The second one is Mudaahanah and it is totally different. Mudaahanah is to sacrifice your Deen for this Dunya. The first one is Mudaaraah, sacrificing your Dunya for your Deen, and the second one is Mudaahanah, sacrificing your Deen for your Dunya and we do not do that. We do not compromise and we do not please the person we are speaking to by denying or giving an incorrect form of Islam. We do not manipulate aspects of Islam to please governments, leaders or the Western world. We do not do that and that is Mudaahanah. We do Mudaaraah and we do not do Mudaahanah.

Allah said in the Qur'an:

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾ الْقَلَم:

They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you. (Surat al-Qalam: 9)

A Daa'iyah resembles water in a vase, in how he conveys his message. If you put water in a cup, it takes the shape of the cup. If it is in a vase, it takes the shape of the vase. Whatever instrument you put the water in, it takes that shape. The cup and the vase are solid, and that is the principles of our Deen. They do not change at all and we do not bargain, but the

water and the shape of it changes. That is how we relate and convey the message, and that is how we deal with people in a kind way and with the best of all manners.

EXAMPLES OF OUR SALAF IN DA'WAH

Look at the righteous in their Da'wah. Abu Bakr was days into Islam and he comes back with five of the ten people granted places in Jannah. They were Uthman Ibn Affan, Zubayr Ibn Awwaam, Abdur-Rahmaan Ibn 'Awf, Sa'd Ibn Abi Waqqaas and Talhah Ibn Ubaydillah. At that point, what knowledge did Abu Bakr have of the reward for one to convey Islam? At that point, Abu Bakr knew Laa Ilaaha Illallah Muhammadar-Rasoolullah, so he went with that. What reward was there for one who brings others into Islam?

Islam was days old and he goes and brings five people who were later five of the ten people who were granted places in Heaven. Most likely there was no Hadith at that point detailing the reward of bringing others to Islam as we have today, like the one we mentioned about Ali Ibn Abi Talib and like the life of the Prophet sallallahu 'alayhi wa sallam and the Sahaabah in Da'wah. Abu Bakr understood that Islam was his life and goal, and when Islam is your life and goal you speak about it, you convey it and you bring others to it. That is common sense and that is what motivated Abu Bakr as-Siddeeq radhiallahu 'anhu to bring others into this righteous religion. Do you see one of the reasons why the Imaan of Abu Bakr is more than the Imaan of the Ummah? Because Abu Bakr had the upper hand in getting your forefathers (the forefathers of Islam) to embrace Islam.

The Prophet sallallahu 'alayhi wa sallam brought Abu Bakr to Islam and Abu Bakr brought some of the biggest forefathers of Islam to embrace Islam. That is in addition of course to his blind support and belief in the message of the Prophet Muhammad sallallahu 'alayhi wa sallam. So Abu Bakr got this high honour and ranking of his Imaan being so much and his Deen being so much. He brought Uthman to Islam and showed him the way to Islam. Uthman later became the third Khaleefah and he did so much that we can talk about for weeks and weeks to come. Who gets all that reward? Uthman gets it and then because Abu Bakr brought him to Islam, Abu Bakr gets it as well.

Abdur-Rahmaan Ibn 'Awf and his achievements, you all know the achievements of Abdur-Rahmaan Ibn 'Awf and they are numerous. Sa'd Ibn Abi Waqqaas, the man who took Islam from Madinah all the way down to Iraq and Persia. Today, Sa'd Ibn Abi Waqqaas rests in his grave with the reward of billions and billions and billions of Muslims, in the regions he opened for Islam. And guess who gets the reward? Sa'd Ibn Abi Waqqaas gets the reward and likewise, Abu Bakr gets the reward (not a tiny bit less than that). We have to apply the Hadith we mentioned here, that whoever points someone to righteousness, he gets the reward of that. Sa'd Ibn Abi Waqqaas gets the reward of everyone from Madinah down to Iraq and Persia, and so does Abu Bakr. Those are just five of the people he brought to Islam who were granted places in Heaven. He brought Bilal and imagine the reward of Bilal and his

sacrifices and achievements. Bilal gets the reward and Abu Bakr gets the reward. Abu Bakr is in his grave and he gets the reward.

At-Tufayl Ibn 'Amr ad-Dawsi was the leader of his tribe, so Quraysh warned him so much not to follow the Prophet Muhammad sallallahu 'alayhi wa sallam. They knew if he followed the Prophet Muhammad sallallahu 'alayhi wa sallam, his tribe is going to follow him. They had dealings with him that they did not want to breach and they did not want that to affect their dealings with him. After a long story which we do not have time to get into, he embraced Islam. Did he recline back? Did he kick back and say I embraced Islam, I am a leader of a tribe and that is it? This was in the early days of Islam. It is obvious and it is common sense that if you truly have a belief in something, you go and convey it. As soon as he goes back to his tribe, he goes to his father and tells him about Islam.

His father tells him:

دِينِي دِينُكَ

My religion is your religion.

Then he goes to his family members and one by one they embrace Islam. Among those who he got to embrace Islam is Abu Hurayrah who is from his tribe. Our man of Hadith and our man of many achievements. Every time you read a Hadith, how many times do we say radhiallahu 'anhu? Every time you read a Hadith by Abu Hurayrah and you make Du'aa for him, the same goes to at-Tufayl Ibn 'Amr ad-Dawsi.

Daws is his tribe and they gave at-Tufayl (their leader) a hard time in embracing Islam. At-Tufayl went back to the Prophet Muhammad sallallahu 'alayhi wa sallam and he said O Prophet of Allah, make Du'aa on my tribe Daws, I want you to make Du'aa on them. The Prophet sallallahu 'alayhi wa sallam, the wise, kind Daaiy'ah and a mercy to mankind said:

اللَّهُمَّ اهْدِ دَوْسًا

O Allah guide the tribe of Daws.

He said go back to your people and convey, and so he went back to his people and he conveyed. He went back and he began Da'wah, and now so suddenly they are accepting the Da'wah. He comes back to the Prophet Muhammad sallallahu 'alayhi wa sallam with approximately eighty or ninety clans from his tribe. They all go to the Prophet sallallahu 'alayhi wa sallam, take their Shahaadah and give commitment. Then he stays with the Prophet sallallahu 'alayhi wa sallam until the final years when Makkah is conquered.

What I want to tell you is that Daws today is where the south of Sa'oodiyyah is. You know the accident that I mentioned about the female bride who died with her family members? That is the area that at-Tufayl Ibn 'Amr ad-Dawsi was in. May Allah have mercy on her and her family, and grant those who are living of them patience. The tribes there today are mostly known as Zahraan, and next to it are the tribes of Ghaamid. Today, there are hundreds of 'Ulamaa from the tribes of Zahraan and Ghaamid. Amongst them is the one you all know, al-Ghaamidi, the one you listen to. He is in the town right next to where at-Tufayl was. At-Tufayl is now in his grave and approximately thirteen centuries later, he gets reward in his grave for that famous reciter and there are hundreds of 'Ulamaa from Ghaamid and Zahraan, or that area where ad-Daws is. At-Tufayl Ibn 'Amr ad-Dawsi is in his grave getting that reward and who in return also gets it? The Prophet sallallahu 'alayhi wa sallam of course. Look at that chain reaction.

The Prophet sallallahu 'alayhi wa sallam goes to a barber and he gives Da'wah. What comes out of it? Six teenagers embrace Islam. The next year these six teenagers go back and bring twelve. The following year, the twelve bring seventy three men and two women. The following year, Mus'ab Ibn 'Umayr is sent as an ambassador to Madinah to teach them Islam. Then right after that, Mus'ab Ibn 'Umayr sends a message to the Prophet Muhammad sallallahu 'alayhi wa sallam saying the whole of Madinah has embraced Islam, and you are welcome to come over here. Six men in a barber shop started this whole thing. The Prophet of Allah sallallahu 'alayhi wa sallam conveyed the message even in a barber shop, and what came out of that at end is Islam in Madinah. Those teenagers understood that we have to convey this message. They sat with the Prophet sallallahu 'alayhi wa sallam for a few moments in secrecy and they took the message, and then they went on and they knew under conviction that we have to convey this message.

The Da'wah of Ja'far Ibn Abi Talib in Abyssinia placed the seeds of Islam in Africa. Nearly everyone in Africa who is Muslim, it is most likely that Ja'far Ibn Abi Talib gets the reward of it today. He is the one who went there, conveyed the Da'wah and gave the message to an-Najaashi and that is how Islam began to spread in that area. Then there was Abu Musa al-Ash'ari and Mu'aadh Ibn Jabal in Yemen. All these men we talk about, Ja'far Ibn Abi Talib, Mu'aadh Ibn Jabal and all those, these were men who were in their prime (in their twenties).

The Mu'min of Yaseen. You all know the story of Surat Yaseen and nearly sixteen or so verses talk about this. Who is this man? Who is this man about whom Allah documents a story in sixteen verses, mentioning what happened in his situation?

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ
 ﴿١٤﴾ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا

تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا
 الْبَلَاغُ الْمُبِينُ ﴿١٧﴾ قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ
 وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا طَائِرُكُم مَّعَكُمْ ۖ أَئِن ذُكِّرْتُم ۚ
 بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾ ﴿يس﴾

When We sent to them two Messengers, they belied them both, so We reinforced them with a third, and they said: "Verily! We have been sent to you as Messengers." They (people of the town) said: "You are only human beings like ourselves, and the Most Beneficent (Allah) has revealed nothing, you are only telling lies." The Messengers said: "Our Lord knows that we have been sent as Messengers to you, And our duty is only to convey plainly (the Message)." They (people) said: "For us, we see an evil omen from you, if you cease not, we will surely stone you, and a painful torment will touch you from us." They (Messengers) said: "Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people Musrifoon (transgressing all bounds by committing all kinds of great sins, and by disobeying Allah)." (Surat Yaseen: 14-19)

They threatened their Messengers and attributed an evil omen to them. The Mu'min of Yaseen did not kick back and relax and say it is not my business.

وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾
 اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٢١﴾ وَمَا لِيَ لَا أَعْبُدُ الَّذِي
 فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ أَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ
 لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾ إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ
 ﴿٢٤﴾ إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٥﴾ ﴿يس﴾

And there came running from the farthest part of the town, a man, saying: "O my people! Obey the Messengers; Obey those who ask no wages of you (for themselves), and who are rightly guided. And why should I not worship Him (Allah Alone) Who has created me and to Whom you shall be returned. Shall I take besides Him Aalihah (gods), if the Most Beneficent (Allah) intends me any harm, their intercession will be of no use for me whatsoever, nor can

they save me? Then verily, I should be in plain error. Verily! I have believed in your Lord, so listen to me!” (Surat Yaseen: 20-25)

A man that was known to be righteous heard about what was going on and he came from the farthest part of town. He comes running and they kill him. Even in the life after, his heart is attached to Da’wah. His heart is attached to rescuing people, even when he is granted a place in Heaven.

قِيلَ ادْخُلِ الْجَنَّةَ ۖ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي
وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾ ﴿يس﴾

It was said (to him when the disbelievers killed him): “Enter Paradise.” He said: “Would that my people knew! That my Lord (Allah) has forgiven me, and made me of the honoured ones!” (Surat Yaseen: 26-27)

Even in the life after, his mind is still with his people trying to get them to be rescued. You see how Da’wah is when it becomes part of someone? He wished he could tell his people how Allah forgave him and made him among those who are honoured (possibly of course so they can follow in those footsteps and get the honour that he has). I wish I could go back, I wish I could make Da’wah to them and let them know. He is told to enter Heaven and his mind is back there, trying to convey this message to his people.

If examples of Messengers that we are supposed to follow, Sahaabah and humans are not enough to inspire you for Da’wah, then take the example of the Jinn. Even the Jinn have Da’wah and they are strong in their Da’wah. When a group of them embraced Islam and followed the Prophet sallallahu ‘alayhi wa sallam, did they just sit back silent?

Look at what Allah says about them in the Qur’an. They said:

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ
عَذَابٍ أَلِيمٍ ﴿الْأَحْقَافُ: ٣١﴾

O our people! Respond (with obedience) to Allah’s Caller (i.e. Allah’s Messenger Muhammad sallallahu ‘alayhi wa sallam), and believe in him (i.e. believe in that which Muhammad sallallahu ‘alayhi wa sallam has brought from Allah and follow him). He (Allah) will forgive you of your sins, and will save you from a painful torment (i.e. Hellfire). (Surat al-Ahqaaf: 31)

The Jinn were moved to convey this message as soon as they believed in it. As soon as they believed in the message, they wanted to convey it and this was the Jinn. The point is that the Jinn themselves wanted to convey the Da'wah.

If Messengers, Sahaabah and now the Jinn are not enough to inspire you to do Da'wah, then even the animals have Da'wah. Take the story of the Hud Hud (هدهد) (Hoopoe) in the Qur'an. Sulaymaan 'alayhis-salaam had a military march and he ordered all his soldiers to be at the march.

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهَدَ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾
لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِنِي بِسُلْطَانٍ مُّبِينٍ ﴿٢١﴾

﴿النمل﴾

He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees? I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason." (Surat an-Naml: 20-21)

A bird goes from Falasteen to Yemen and then back, ordains the good and forbids the evil. He was doing Da'wah and when he comes back he is late to the march. He says:

...أَحْطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ ﴿النمل: ٢٢﴾

"I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Sabaa' with true news." (Surat an-Naml: 22)

He was on a Da'wah mission so he says hold up Sulaymaan, I have grasped knowledge you do not know about. What does he have?

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾
وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنَ لَهُمُ الشَّيْطَانُ
أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾ أَلَا يَسْجُدُوا لِلَّهِ

الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ

﴿٢٥﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾ ﴿النمل﴾

“I found a woman ruling over them, and she has been given all things that could be possessed by any ruler of the earth, and she has a great throne. I found her and her people worshipping the sun instead of Allah, and Shaytaan has made their deeds fair-seeming to them, and has barred them from (Allah’s) Way, so they have no guidance, Al-Laa (this word has two interpretations), (A) [As Shaytaan has barred them from Allah’s Way] so that they do not worship (prostrate before) Allah, or (B) So that they may worship (prostrate before) Allah, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. Allah, Laa Ilaaha Illaa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!” (Surat an-Naml: 23-26)

Her and her people were worshipping the sun. The bird sees them doing Shirk and he cannot be silent, they need to be worshipping Allah, the Lord of the Supreme Throne.

CONCLUSION ON DA’WAH TO ALLAH

In conclusion, there is a difference between a real flower that gives us a scent and a plastic flower that looks good, but only carries the name flower. There is a difference between the two. The real flower, you put it in your house and it has a nice scent and it looks better. But then you also have a plastic flower, it looks very good but there is a huge difference between the plastic flower and the real flower. The Muslim with no Da’wah, the Muslim who does not ordain the good and forbid the evil is like that plastic flower. He is still a Muslim (we are not saying he is not a Muslim), and he looks good too because a Muslim is always good Inshaa Allah. However, he is like that plastic flower. The one who ordains the good and forbids the evil and does Da’wah like those we mentioned, is like a real flower that has a scent, is more delightful to look at and is more preferred to have in your house.

A believer who engages in Da’wah and takes that task upon himself is like running water. Running water is always more pure than still water. If the water is still (in a pond or in a pool), what happens over time? You have to look at the matter over time. It may stay clean for a while in your pool, your pond or anywhere else, even if the space is big. It is going to remain clean for some time, but after a while it gets tainted, unlike running water that runs into the oceans which is more pure and cleaner. If you do not ordain the good and forbid the evil and you do not do Da’wah, you are like the still water and you might get tainted after a while.

There is no neutral ground in Da'wah, especially for us in the West. Take that as a rule, there is no neutral ground in the Da'wah zone. You cannot say I am just neutral to myself. You are either giving Da'wah or you are getting invaded in your belief. The water gets tainted over time, especially in the circumstances that we are in. Be like that clean running water with Da'wah to Allah. A believer does not want to be still with his religion, he always wants to move and convey and teach others, because that is among the noble tasks and the task of the Messengers.